

PIONEER

Autumn 2003

THE CITY OF ZION!

P. 2

THE MAKING OF A
GREAT SALT LAKE CITY

P. 11

Published by the Sons of Utah Pioneers

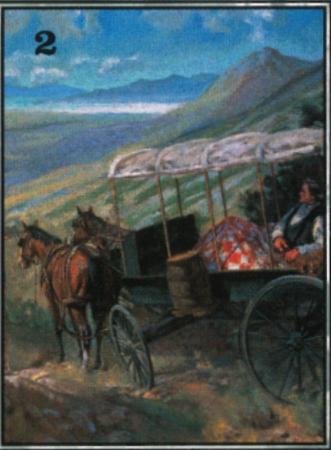
*Published
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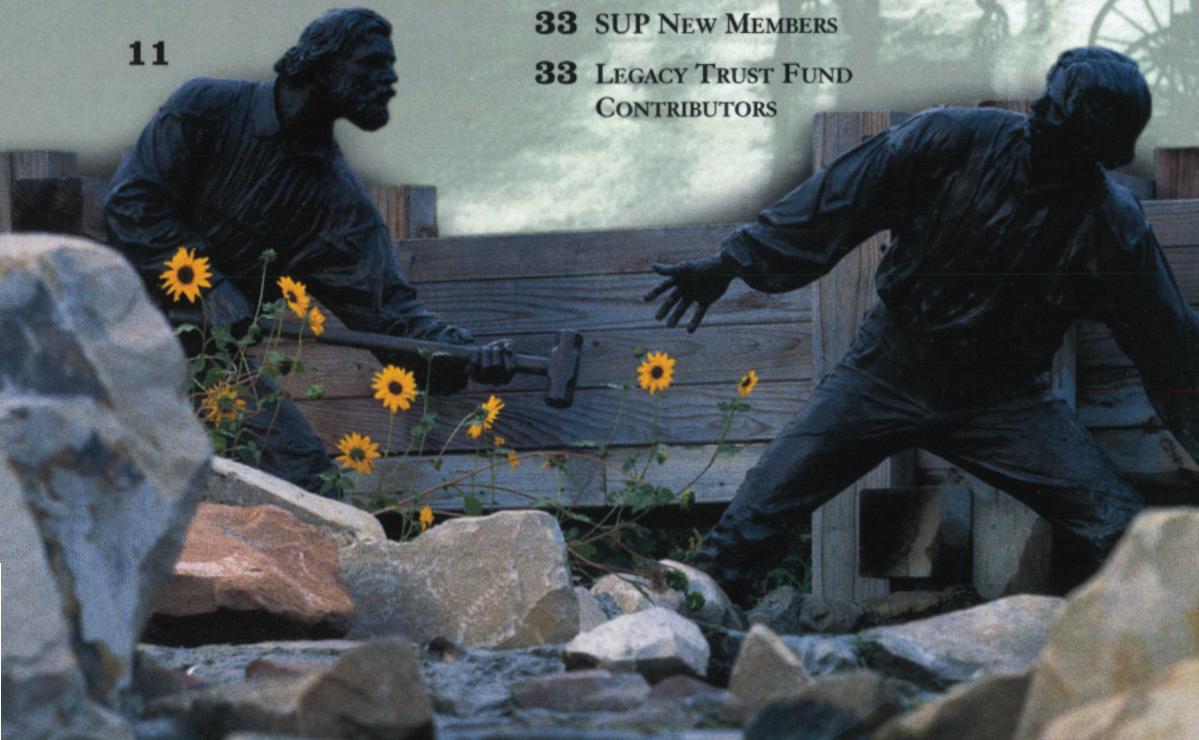
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PUBLISHER
Louis Pickett

ASSOCIATE PUBLISHER
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PRESIDENT-ELECT
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Susan Lofgren

EDITORIAL STAFF
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WEBSITE DESIGN
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**NATIONAL
HEADQUARTERS**

3301 East 2920 South
Salt Lake City, Utah 84109
(801) 484-4441

E-mail:
sonsofutahpioneers@networld.com

Website:
www.sonsofutahpioneers.org

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MISSION STATEMENT

The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

COVER ART

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Laying the Foundations

By Louis Pickett

As the Mormon exodus from Winter Quarters was about to begin in April of 1847, a party of skilled men was chosen to travel ahead of the main group and make the trail passable for the wagon trains. Among that vanguard company were road and bridge builders, stonecutters, masons, carpenters, and other craftsmen. As they moved west, these men built bridges and rafts and cleared trails for use by the rest of the Saints. Of all the pioneers who made the difficult trek West during the mid-1800s, the Mormon pioneers earned the reputation of being more cooperative and organized than any other group. This cooperative spirit helped ease the burden of the pioneers. It also prepared them for life after their arrival in "the valley." To make the desert habitable the Saints immediately went to work to harness the streams for power to operate mills and for water to irrigate the dry soil. They also worked together to construct bridges, roads, and other public facilities. To facilitate communication by telegraph, members of the Church provided poles and strung the wire. When the railroad entered the Territory an estimated 5,000 LDS men worked to provide logs for ties, grade the route, and build bridges and tunnels.

My paternal grandfather was 12 years old when the transcontinental railroad was completed at Promontory Point. As an adult, he did extensive surveying of irrigation canals in south central Utah. He also used his equipment and team to help dig canals to provide water for the farmland in the area. He was one of the many citizens throughout the Utah Territory who volunteered their skills and means to build the infrastructure of the settlements.

President Gordon B. Hinckley has stated: "Every member of this Church, whether of pioneer ancestry or baptized yesterday, has a great legacy for which to be thankful. We're all beneficiaries of that tremendous legacy—the faith, the integrity and the vision of our pioneer forebears. They

laid the foundations of this community. We're enjoying the blessings. We've got to take what we have and move forward from here."

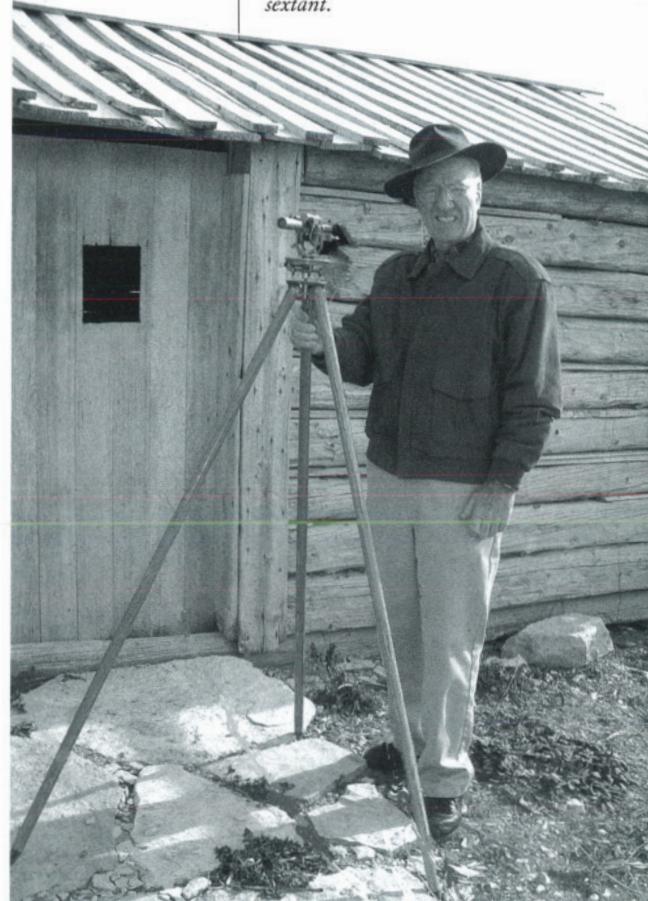
As members of the Sons of Utah Pioneers, we recognize that legacy and are following President Hinckley's counsel to move forward.

As my term as president draws to an end, I wish to express my pleasure in becoming acquainted and working with the many fine members of this great organization. We have a common interest in preserving and honoring the memory of the pioneers. It is that interest that inspires members to write histories, build monuments, place plaques, visit historic sites, memorialize names of ancestors, award scholarships to deserving youth, and so much more. I feel one of our greatest achievements is the continued and ever-improving publication of *The Pioneer* magazine. It attracts very favorable attention to our organization and is universally heralded as one of the best magazines of its kind. The articles are informative and enlightening. However, because of the magazine's limited circulation, the cost of publication exceeds its income. For this reason we strongly encourage any effort to increase subscriptions. Subscriptions for family and friends make a great gift. An endowment fund is being established with a goal of \$150,000. The interest income from this fund will go a long way toward offsetting the funding shortfall. We encourage chapters and individuals to generously contribute to this dedicated fund.

My paternal grandfather did extensive surveying of irrigation canals in south central Utah. He also used his equipment and team to help dig canals to provide water for the farmland in the area.

—Louis Pickett

Louis Pickett at the log cabin built by his paternal grandfather with his sextant.



The City of Ki

Only determined, devoted people could live here. . . . But God expected it, Joseph prophesied it, and he must build it.

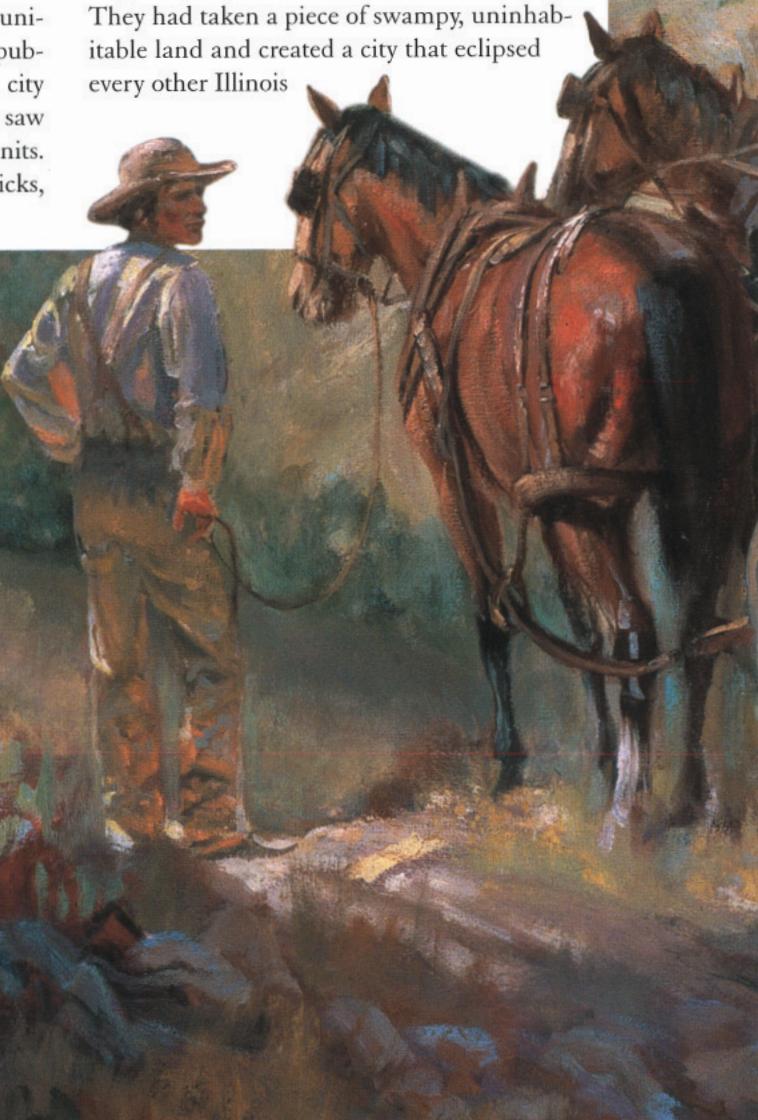
By Jennifer Weiler

He knew this place. But where . . . where had he seen it? The great green canopy of trees and the even rows of well-kept houses seemed so familiar. He could see fields of wheat and corn, prosperous gardens, and herds of livestock, just as back in Nauvoo. He saw shops and small businesses. There were lumber mills, brick-yards, and foundries. He saw schools and universities. There were parks, theaters, and public halls. There were several newspapers, city councils, judges, and courts of law. He saw law enforcement buildings and military units. He saw people swimming, pulling sticks,

wrestling, and having picnics. He felt so acquainted with it all. It was like he was coming home to a place he'd never been before.

He smiled when he recognized the even grids of city blocks and the wide streets that framed them. It was a rational way to put a city together. It reminded him so much of Nauvoo.

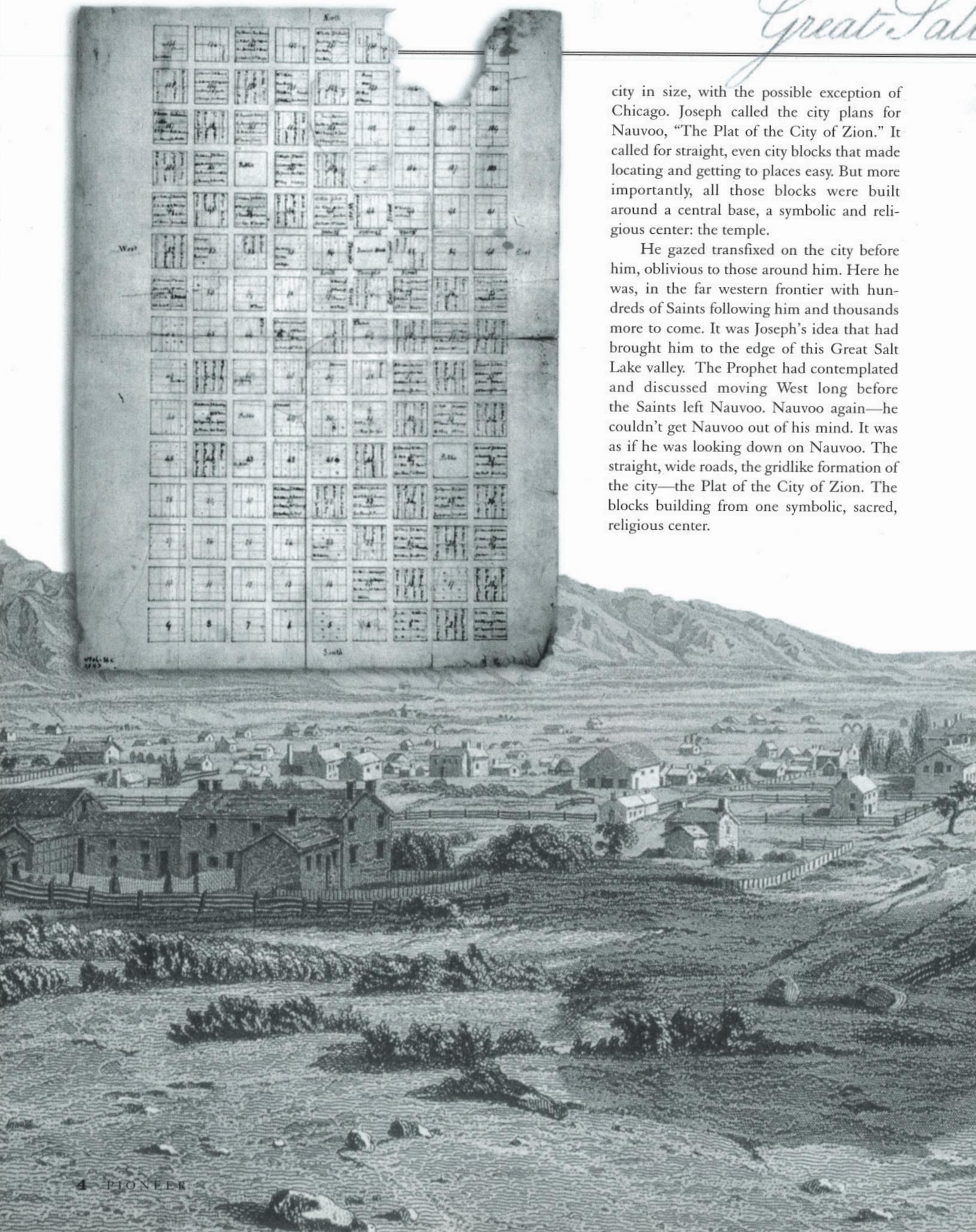
Nauvoo the beautiful. He sighed. The City of Joseph had been difficult to leave. They had taken a piece of swampy, uninhabitable land and created a city that eclipsed every other Illinois



on!



Great Salt



city in size, with the possible exception of Chicago. Joseph called the city plans for Nauvoo, "The Plat of the City of Zion." It called for straight, even city blocks that made locating and getting to places easy. But more importantly, all those blocks were built around a central base, a symbolic and religious center: the temple.

He gazed transfixed on the city before him, oblivious to those around him. Here he was, in the far western frontier with hundreds of Saints following him and thousands more to come. It was Joseph's idea that had brought him to the edge of this Great Salt Lake valley. The Prophet had contemplated and discussed moving West long before the Saints left Nauvoo. Nauvoo again—he couldn't get Nauvoo out of his mind. It was as if he was looking down on Nauvoo. The straight, wide roads, the gridlike formation of the city—the Plat of the City of Zion. The blocks building from one symbolic, sacred, religious center.

Lake City in 1853

But that would mean . . . he squinted again and drew in his breath as the spires of a great granite temple came into focus: This was the city of Zion! It was built from the same template Joseph had used in Nauvoo! This was the place Joseph and the Twelve had talked about!

The others felt a bit uncomfortable. They shuffled their feet and looked at one another. They followed the gaze of the great man before them, confused at what he was staring at. It was just a dry and desolate valley. A hot, dry wind blew into their faces and it startled their leader. He blinked. He looked at the other men and then back at the valley. The vision had passed. What lay before him was just another uninhabited valley, fertile enough, but a very lonely place. It was uninviting and isolated, and it was a thousand miles from the lines of settlement. It was a land of mountains, deserts, and relatively few habitable valleys.

It would take tremendous human labor by intensely diligent people to make the vision a reality. Only determined, devoted people could live here. But, God expected it,

Joseph prophesied it, and he must build it. He turned to the driver and said, "It is enough. This is the right place. Drive on."

B Brigham Young's plan for Salt Lake City was well thought out and was based on the inspired design of Joseph Smith's Nauvoo—the Plat of the City of Zion. The city would be a model that would reach far beyond the borders of the Salt Lake Valley. In their book *The Mormon Experience: A History of the Latter-day Saints*, Leonard J. Arrington and David Bitton explain: "Young's method of settling Salt Lake City became a traditional Mormon pattern: Colonists supervised by Church-appointed leaders settling in square-surveyed villages, flanked by farm-lands, watered with cooperative canals—in effect weaving once more the fabric of religious, social, and economic practices that had become characteristic of rural Mormon life. . . . By the end of the century more than five hundred communities in the American West would bear the distinctive stamp of Mormon colonization."¹

Brigham Young's plan for Salt Lake City was based on the inspired design of Joseph Smith's Nauvoo—the Plat of the City of Zion.

—J. D. C.

Left inset: Survey of Plat A drawing. The initial survey included 135 blocks of 10 acres, each subdivided into eight 1 1/4 acre lots. The streets were wide at 132 feet including sidewalks.



Within days of his vision of the prosperous community of Salt Lake City, Brigham Young took a land survey, with the temple site determined first.

—W. G. Smith

Inset above: Salt Lake Temple site dedication and groundbreaking 14 February 1853.

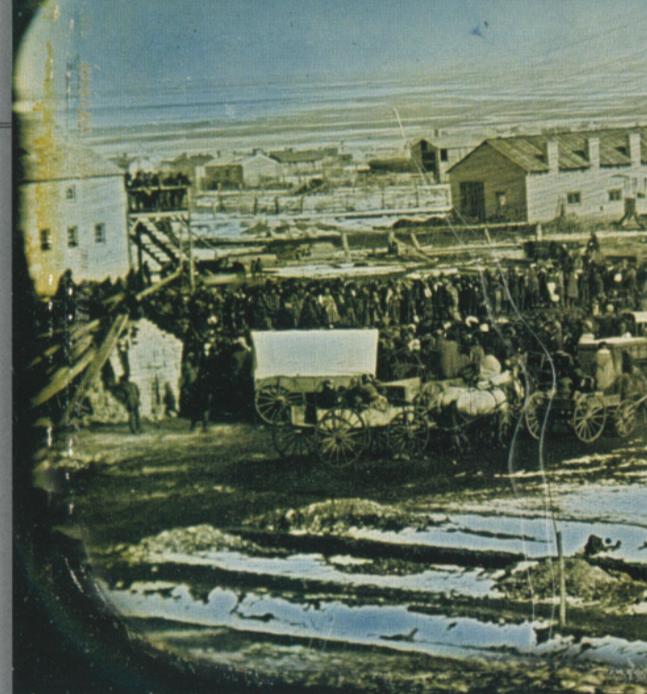
Brigham Young Enters the Valley, © by Glen S. Hopkinson, used by permission (2–3). Survey of Plat A drawing (4); Great Salt Lake City in 1853 by Frederick Piercy (4–5); SL Temple site dedication (6–7) courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints. First Irrigation of Anglo-Saxons in America, by J. Leo Fairbanks (7); secretary desk photo (9) courtesy Museum of Church History and Art. Deseret Store photo (8) © Utah State Historical Society.

Building up Zion was arduous, back-breaking work that required unity. Historian John S. McCormick asserts, "The key to Mormon success was 'disciplined cooperation.' Salt Lake City was settled not by a number of separate individuals, but by a group of people working together under the leadership of their church. There was nothing haphazard about their efforts. The work was well planned and skillfully executed under the close direction of church leaders."² Mormon settlers turned their backs on the "helter-skelter individualism of other pioneers. They sought to demonstrate the virtues of a cooperative society and worked on the assumption that man was only a steward over his material possessions. Property rights were not absolute, but a collective trust to be used for the 'glory of God and the relief of man's estate.'³

Within days of his vision of the prosperous community of Salt Lake City, Brigham Young took a land survey, with the temple site determined first. He declared, "Here is the site for the temple. The city can be laid out perfectly square, north and south, east and west."⁴ Young's survey was just the beginning. His plan and vision would eventually include all the necessary social, political, cultural, and educational components of a lively, healthy, functioning city.

After the temple site was determined, housing and safe quarters were the next priority. "It was determined that one block of the city was reserved as the site of a fort or stockade of log cabins that would serve as temporary housing. Two months after the first Mormons entered the valley, twenty-nine log houses had been built and an adobe wall erected."⁵ The fort included a bowery for public meetings both religious and secular, with the Nauvoo Bell hanging in a tower on the east side of the fort. The only part of the Nauvoo temple salvaged when the Saints fled Illinois, the bell announced activities ranging from church meetings to school classes for children. Despite the feverish pace of construction, not all 1,700 settlers who wintered in the valley that first year had cabins: "Many lived in their solid, canvas-covered wagon boxes, lifted from their running gear and set upon the ground, with lean-to's built alongside for extra room."⁶

In his book *Grace and Grandeur: A History of Salt Lake City*, Thomas G.



Alexander explains that a governing body was established when the "settlers approved a temporary ecclesiastical-civil government for the city. A president and two counselors presiding over the Salt Lake Stake with a twelve-man stake high council became the city government's municipal council."⁸ The counselors "drafted ordinances that set penalties for such offenses as speeding horses through the settlement, adultery, violence, firing guns, theft, taking irrigation water out of turn, and killing domestic animals."⁹ As no jail existed, offenders were fined or whipped. (For example, the penalty for riding faster than a slow trot through the fort was one dollar for each offense.) The council also divided the city into five ecclesiastical wards (enlarged to 19 wards in 1849), each presided over by a bishop, who, along with his two counselors, "served as neighborhood officials as well as spiritual ministers."¹⁰ This temporary council governed until 1849, when it was replaced with a more permanent form of city government.

Mormons were constantly reminded to live cooperatively. A voluntary rationing and community storehouse system was set up. "Every person with a surplus was asked to turn it over to his bishop so that it could be divided among the needy."¹¹ (Those who remained reluctant to voluntarily give of their means were subject to an appointed tax collector who had power to take from the "rich and penurious" and give to the poor.¹²) The General Tithing Office acted as the valley's first bank and centralized the communal effort. Tithing scrip remunerated workers on public projects and was redeemed for



Salt Lake City was settled not by a number of separate individuals, but by a group of people working together under the leadership of their church.



The Deseret Store was Salt Lake's basic economic institution where faithful Mormons brought one-tenth of their "increase" each year as tithing. Chickens, eggs, cattle, vegetables, cloth, and other homemade goods were brought to the storehouse, where they were either stored or exchanged for other goods.⁷

merchandise in tithing stores. Both loans and savings could be managed through the careful records kept in tithing books. The settlers formed a public works department to arrange for various mechanics and tradesmen to donate tithing labor in specialized fields. Full-time foremen were appointed to supervise the work of carpenters, joiners, masons, and "tithing hands."¹³

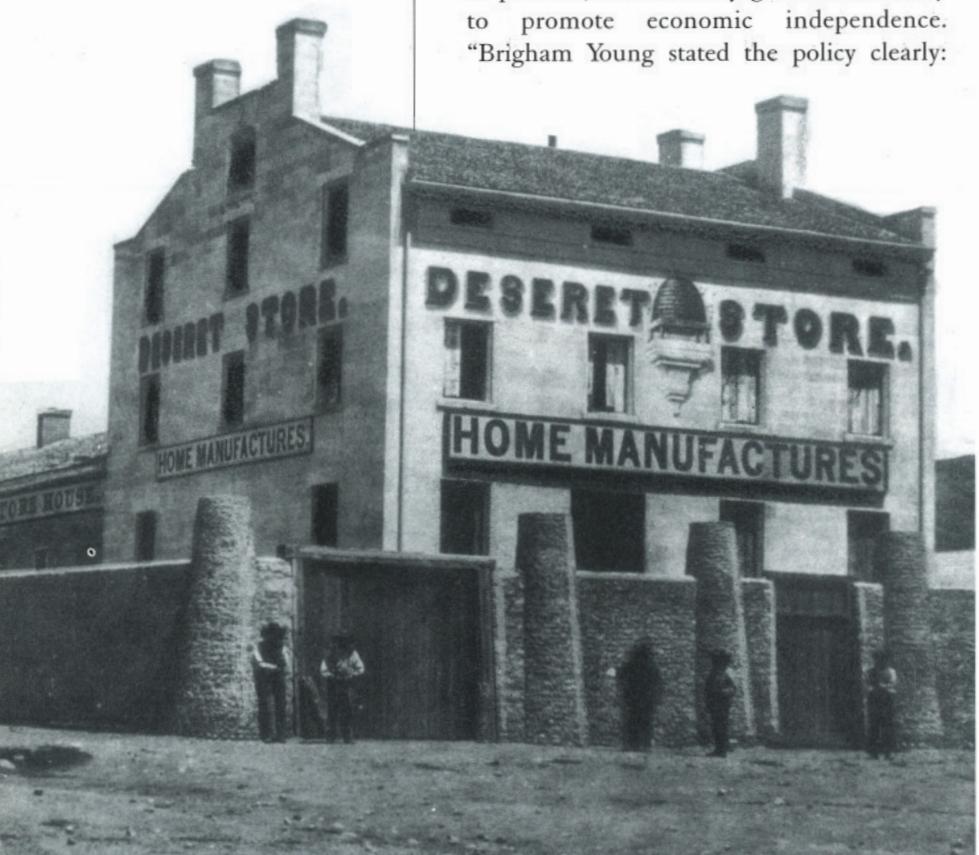
Agriculture was also a communal effort. A community cattle and sheep herd was established, and when some objected to including their animals in a common herd, Brigham Young's response was blunt: "Natural feelings would say, let them and their cattle go to hell, but duty says if they will not take care of their cattle, we must do it for them."¹⁴ A community garden was planted immediately. A group of Saints sowed and irrigated 35 acres of land. Within eight days, "about three acres of corn was up two inches above ground and beans and potatoes were up and looking well."¹⁵ Original surveys included plans for large scale farming in the Big Field, an area of 10-acre plats set outside the city limits.

The Mormon pioneers intended to make their new community as self-sufficient as possible, and industry grew immediately to promote economic independence. "Brigham Young stated the policy clearly:

"The kingdom of God cannot rise independent of the gentile nations until we produce, manufacture, and make every article of use, convenience, or necessity among our own people." Mormons quickly moved to establish gristmills, flour mills, tanneries, and other enterprises necessary to satisfy the settlers' most urgent needs."¹⁶ Committees were organized for myriad community needs. One committee located timber and set up a lumbering operation. Others constructed a blacksmith shop, corrals, and community storehouse. Some groups hunted, fished, or extracted salt. Committees planned and developed irrigation systems. "Local communities established light industries of hat factories, soap factories, . . . broom factories—anything that might promote self-sufficiency."¹⁷ Newly arriving Mormon immigrants brought skills that would build independence. "One list of Mormons leaving Liverpool detailed occupations from accountants to engineers, iron-mongers to masons, printers to cabinet makers, weavers and spinners to yeomen."¹⁸

Social and cultural plans included open spaces for recreation, halls for concerts, and centers for education. Four blocks in the city were set aside for playgrounds and walks. The bowery on Temple Square was expanded to make room for theatrical productions. "More than one thousand people attended the first concert there, and many plays followed, encouraging the building of the Social Hall and additional theatrical fare. The Nauvoo Band revived, and the Tabernacle Choir formed even before the first tabernacle was completed in 1851."¹⁹ Public schools were established, and the University of Deseret opened with Orson Spencer as its first chancellor. Cultural and educational opportunities expanded further with the formation of the Universal Scientific Society, the Deseret Theological Association, and the Horticultural Society. The Deseret Philharmonic Society toured the territory, and the first tabernacle organ arrived by schooner and mule-drawn wagon.²⁰

The first edition of the weekly *Deseret News* was published on 15 June 1850. Earlier, a press had been freighted in and assembled and a supply of paper had been secured, but until mail and newspapers with information from the States became available, "a local paper wasn't deemed worth printing."²¹ With



the establishment of regular postal service in the West, national news could reach Salt Lake City, enabling the publication of a city newspaper.

As the Salt Lake Valley's settlements grew productive, they became places of prosperity and economic growth. Visitors in 1870 commented favorably on Salt Lake's majestic setting as "an oasis in the great American desert."²² But from the beginning, Mormon leaders saw the Salt Lake Valley as only one point of settlement in the Great Basin. A con-

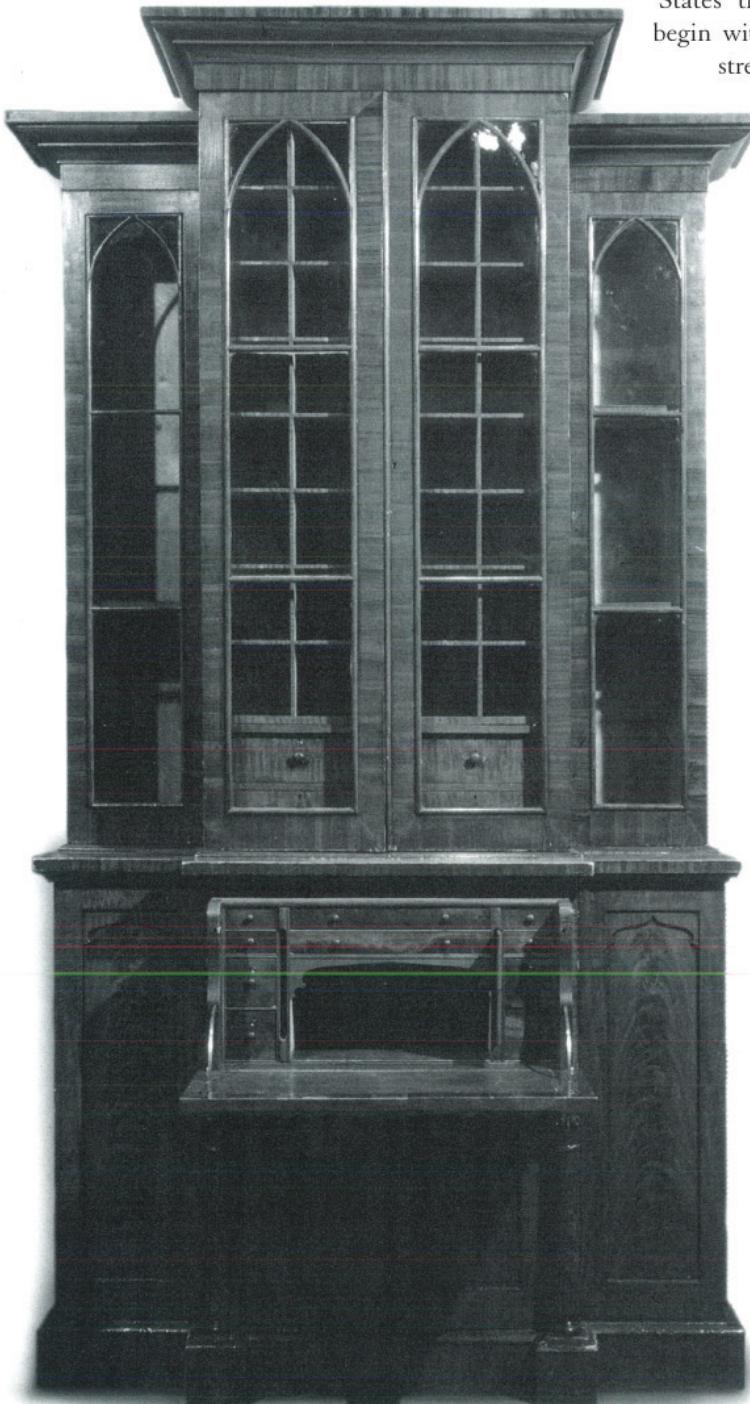
stantly growing stream of European converts was eager to gather with the Saints in the Great Basin. Realizing that the Salt Lake Valley would not be able to sustain everyone, Brigham Young used Joseph Smith's inspired plan from Nauvoo to settle outlying areas that would accommodate and encourage Mormon settlement.

A century after Brigham Young entered the Salt Lake Valley and saw in a vision the potential organization and beauty of the vast desert before him, Harry S. Truman commented, "There isn't a city in the United

States that was properly planned to begin with. I know of only one whose streets were laid out in anticipation

of the automobile and that is Salt Lake City. The old man that laid out that city really had vision—in more ways than one."²³

Brigham Young knew that the "vision" came not from him, but through him. He and the Saints were following a divinely inspired blueprint and understood that their work was to build the vision; God was always the architect. Brigham insisted, "I do not wish men to understand that I had anything to do with our being moved here; that was the providence of the Almighty, it was the power of God that wrought our salvation for this people. I never could have devised such a plan."²⁴ ▼



*Public Works Department
secretary desk on permanent
display at The Museum of
Church History and Art.*

Notes

1 Leonard J. Arrington and David Bitton, *The Mormon Experience: A History of the Latter-day Saints* (Urbana and Chicago: University of Illinois Press, 1992), pp. 120, 123.

2 John S. McCormick, *Salt Lake City, The Gathering Place: An Illustrated History* (Woodland Hills: Windsor Publications, 1980), p. 16.

3 Ibid., p. 21.

4 Preston Nibley, *Brigham Young: The Man and his Work* (Salt Lake City: Deseret Book, 1974), p. 101.

5 *The Mormon Experience*, p. 116.

6 Ibid.

7 *Salt Lake City, The Gathering Place*, p. 21.

8 Thomas G. Alexander, *Grace and Grandeur: A History of Salt Lake City* (Carlsbad: Heritage Media Corp, 2001), p. 19.

9 Ibid., p. 20.

10 Ibid.

11 *Salt Lake City, The Gathering Place*, p. 21.

12 Ibid.

13 Linda Sillitoe, *Welcoming the World: The History of Salt Lake County* (Salt Lake City: Salt Lake County, 1996), pp. 31, 40.

14 *Salt Lake City: The Gathering Place*, p. 21.

15 Ibid., p. 16.

16 Ibid., p. 19.

17 *The Mormon Experience*, p. 122.

18 *Welcoming the World*, p. 31.

19 Ibid., p. 41.

20 Ibid., p. 44.

21 Ibid., p. 41.

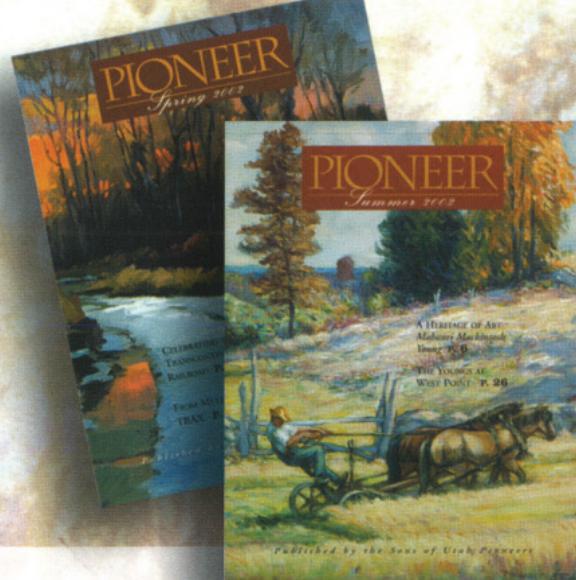
22 Thomas Alexander and James B. Allen, *Mormons and Gentiles: A History of Salt Lake City* (Boulder: Pruett Publishing Company, 1984), p. 87.

23 Colleen Whitley, ed., *Brigham Young's Homes* (Logan: Utah State University Press, 2002), p. 85.

24 *Brigham Young: The Man and His Work*, p. 100.

*The illustrious
heritage of the pioneers
is ordinary people doing
extraordinary things."*

—President James E. Faust
SUP Tooele National Encampment 2002



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THE MAKING OF A

Great Salt Lake City

By Boyd Matheson

From 1850 through 1868 the city of the pioneers was officially called Great Salt Lake City. The early years were challenging and the quest to make the desert blossom as a rose seemed more rhetorical than real at times. In the beginning very little was great about Great Salt Lake City. In fact, for many years it wasn't much more than an overgrown agricultural village. Yet with an audacious vision matched by a willingness to work, Great Salt Lake City slowly became a truly great city.

ENTREPRENEURSHIP

Amazingly, with all the entrepreneurship that existed among the early pioneers, there was no provision for a business district in the original plan of Great Salt Lake. It isn't clear what they hoped would happen from a business standpoint or if they simply assumed that business would take care of itself, which it did. Within a few years a business district emerged, centered on the west

By 1850 there was a network of ditches along the streets providing water to each lot and household, and the control of these ditches within the boundaries of each of the 19 wards was assumed by the ward bishops.

side of Main Street between South Temple and First South streets.

In his book *Salt Lake City—A Gathering Place*, John S. McCormick explains, "In 1849, James A. Livingston and Charles A. Kinkead established the first store in Great Salt Lake City. It was near Union Square, the present site of West High School, where many immigrants stopped temporarily upon their arrival in the valley. The next year, Livingston and Kinkead erected the first store on Main Street, a short distance south of the Council House then being built on the southwest corner of Main and South Temple. In rapid succession, other businesses, large and small, began to fill both sides of the street. In 1854, eight stores were built on Main Street, and six others opened in other parts of the city. Among the earliest businesses to be established on Main Street were

several saloons, and for a period in the late 1850s Main Street was unofficially known as Whiskey Street.

"In 1855, there were only three multi-storied buildings in the entire city: the Council House, the Valley House Hotel, and the Tithing Office. In the early 1860s, a few more elaborate buildings began to appear. In 1863 William Jennings, Utah's first millionaire, built his Eagle Emporium on the southwest corner of Main and First South. In 1868 it became the first home of ZCMI. Across the street, William Godbe built his three-story Exchange Building. In 1866 *Harper's Weekly* described it as 'palatial in appearance' and remarked that the stores of two other prominent business enterprises—Kimball and Lawrence and the Walker Brothers—were 'equal to many in the Eastern States.'"¹

With a business district rising and entrepreneurship bringing more goods and services



from the East, the foundation for a great city was being solidified and strengthened.

PUBLIC WORKS

Balancing the entrepreneurial drive and rugged individualism of the pioneers with the need for the people to work together for the greater good of the city was a vital cog in the making a great city wheel. Fortunately, the pioneers had learned long before the benefits of pulling together to build a city. In 1850 Daniel H. Wells was named superintendent of an extensive and far-reaching public works program. McCormick states, "The focus was to construct public and church buildings and to initiate enterprises that individuals could not undertake by themselves. Its headquarters, on the northeast corner of the temple block, contained a carpenter shop, a paint shop, and a blacksmith shop. An adobe yard was set up nearby, and a limekiln was established at the mouth of one of the

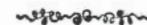
canyons. Soon a machine shop, a foundry, and a nail factory were also in operation."²

The public works program regularly employed some 200 to 500 workers. However, some of the larger projects could employ as many as 1,000 people. The types of projects undertaken by the public works team ranged from the old tabernacle and endowment house to a public bathhouse and the Salt Lake Theater. Public works employees built the wall around the temple block, and, under the direction of Brigham Young, began constructing a wall around the entire city.

WATER

One of the most significant obstacles to greatness for the city was dealing with the scant water supply. In her book *The Stream that Built a City*, Thora Watson describes how residents solved the problem: "On 12 March 1849, the State of Deseret, with Brigham Young as governor, granted the city

Tn 1849, James A. Livingston and Charles A. Kinkead established the first store in Great Salt Lake City near Union Square, the present site of West High School.



Salt Lake City Main Street (11, 12–13, 14, 16) © Utah State Historical Society. Sculpture by Peter Fillerup (15) © Intellectual Reserve, The Church of Jesus Christ of Latter-day Saints.



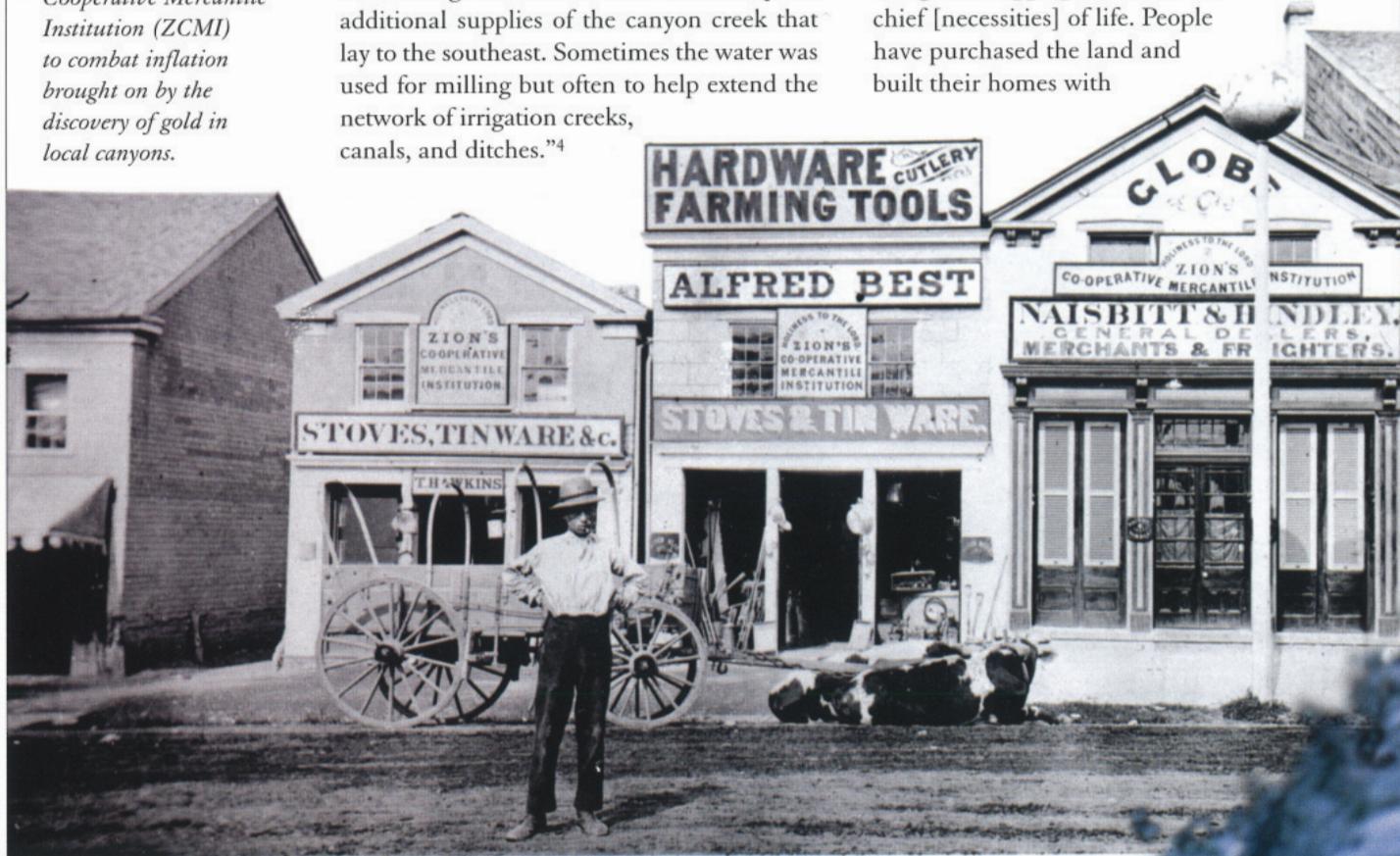
Wooden flumes were built to harness the power of the streams and rivers. The flumes took water from the stream's natural channel and directed it to the water-wheel. Branch flumes were used to control water flow that bypassed the waterwheels. The first mill on City Creek was a gristmill built by hand in October 1847 to grind wheat. (Monument pictured is located in the Brigham Young Historical Park on the southeast corner of North Temple and State Street.)

Below: In 1868 businesses joined the Zion's Cooperative Mercantile Institution (ZCMI) to combat inflation brought on by the discovery of gold in local canyons.

the authority . . . to provide the city water, to dig wells, lay pump logs and pipes and erect pumps in the streets for the extinguishment of fires and convenience of inhabitants. A city water master was appointed. By this time there was a network of ditches along the streets providing water to each lot and household, and the control of these ditches within the boundaries of each of the 19 wards was assumed by the ward bishops. A water master was appointed for each ward. The authoritative position was very important since maintaining a supply of clear, unpolluted water was essential to life.”³

The water supply for the greater part of the city was adequate during the 1850s and 1860s, but as the city continued to grow the water challenge threatened expansion and development. One historian explains, “At the corner of each ward was a water gate which controlled the supplies that branched off to the several blocks. At that time each acre-and-a-quarter lot was allowed about three hours of irrigation per week. This initial method of water distribution coincided with and bolstered the city plan as it was originally laid out. To supplement the naturally spaced water courses, the pioneers constructed a canal along the eastern bench land to tap the additional supplies of the canyon creek that lay to the southeast. Sometimes the water was used for milling but often to help extend the network of irrigation creeks, canals, and ditches.”⁴

As the city continued to grow, the need to extend the living area became necessary. This created additional stress on water supply. The Avenues were a natural place to develop. At first the homes on these streets were meant for artisans, tradesmen, and other workers who needed to be close to the business district but did not need any farmland. Originally, the Avenues area was called the dry bench, which was an appropriate name because there was no water. The settlers who lived there had to hike downhill to the streams, then carry all their water uphill to their homes. Watson details residents’ growing frustration: “As this area began to fill with settlers, they petitioned the city many times for water to meet their needs. In the early 1860s, the City Council began to explore ways of getting water from the streams to the more difficult areas. Notes from one of the City Council meetings show the growing concern: “The residents of the North Bench, Twentieth Ward, have appeared again in a petition to the City Council praying for water. So formidable is the petition, so loud the complaint that they command attention. The cry is of no ordinary character. Between one thousand and fifteen hundred human beings are begging for one of the chief [necessities] of life. People have purchased the land and built their homes with





Notes

1 John S. McCormick, *Salt Lake City, The Gathering Place: An Illustrated History* (Woodland Hills: Windsor Publications, 1980), Ch. 5.

2 Ibid., p. 27.

3 Thora Watson, *The Stream That Built a City: History of City Creek, Memory Grove and City Creek Canyon Park, Salt Lake City, Utah* (Salt Lake City: Utah State Historical Society, 1995) p. 17.

4 Charles Brooks Anderson, *The Growth Pattern of Salt Lake City, Utah, and Its Determining Factors* (Ann Arbor and London: University Microfilms International, 1945), p. 53.

5 *The Stream That Built a City*, p. 18–19.

6 Ibid., p. 16.

some indication that there would be water available. They have to carry every drop of water used for culinary purposes, distances ranging from one to twelve blocks. It will never do for these people to leave their homes and let go to waste so large a portion of the city. The question is where and how can this water be obtained.”⁵

Over the years many diversions, canals, and ditches were used to meet the water needs of the people. In most cases the water programs began with arguments and contention, usually from the primary water rights holders who felt their rights were being violated. In the end, the pioneer spirit of co-operation prevailed and the water solutions were moved forward.

The year 1872 was the beginning of major improvements to the city as a citywide waterworks program was initiated. It began with the construction of a pressure tank and expanded over the next several years. City Creek continued to be the main source of water for Salt Lake City until 1882, when the Jordan/Salt Lake Canal was constructed.

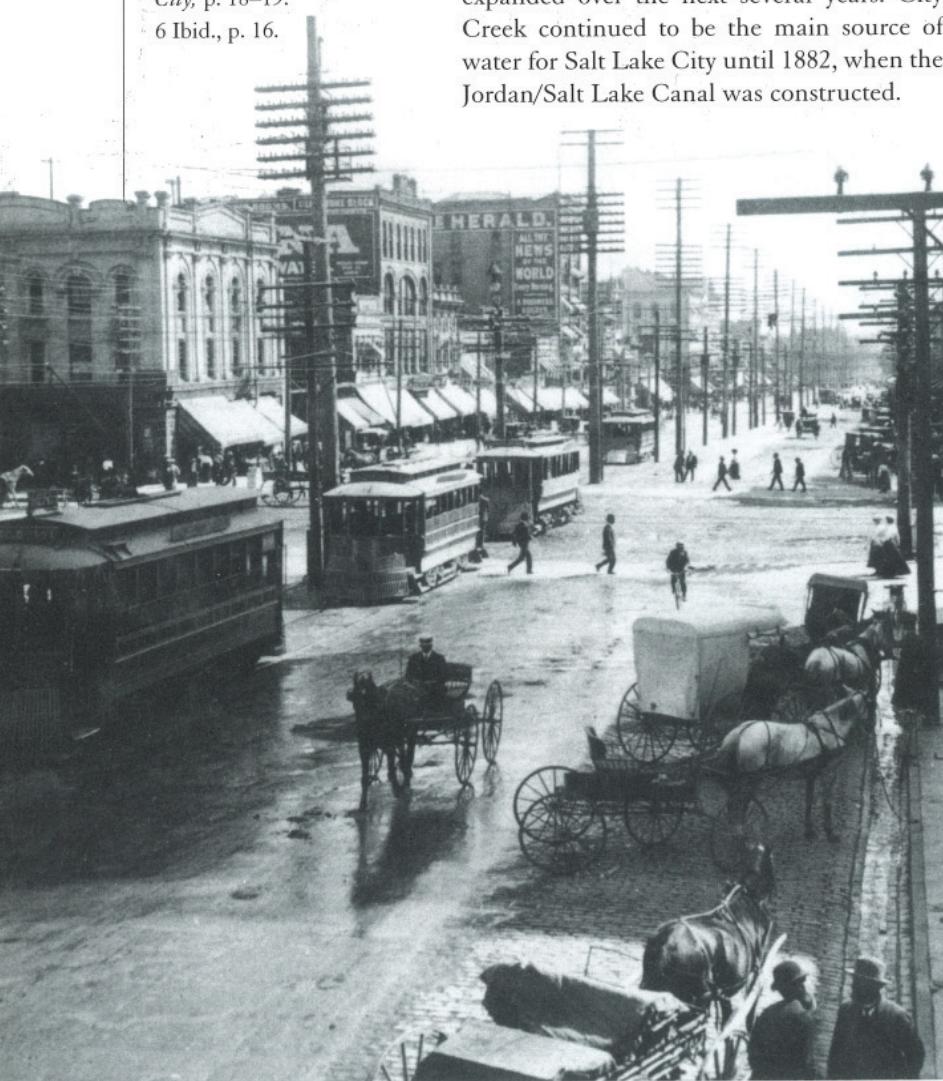
CONCLUSION

Through entrepreneurship, a citizenship willing to work together, and the harnessing of the vital water resource, the early pioneers were able to turn a desert valley into a very prosperous region. And while it took many years to develop Great Salt Lake City into a truly great city, even the early visitors could catch a glimpse of the envisioned greatness. A report to the U.S. government in the early 1850s describes the city: “A city has been laid out upon a magnificent scale, being nearly four miles in length and three in breadth; the streets at right angles with each other, eight rods, or one hundred and thirty-two feet wide, with sidewalks of twenty feet; the blocks forty rods square, divided into eight lots, each of which contains an acre and a quarter of ground. By an ordinance of the city, each house is to be placed twenty feet back from the front line of the lot, the intervening space being designated for shrubbery and trees.

“The site for the city is most beautiful; it lies at the western base of the Wasatch Mountains, in a curve formed by the projection westward from the range of a lofty spur which forms its southern boundary. On the west it is washed by the waters of the Jordan, while the south for twenty-five miles extends a broad, level plain, watered by the several little streams, which, flowing down from the eastern hills, form the great element of fertility and wealth to the community. Through the city itself flows an unfailing stream of pure, sweet water, which, by an ingenious mode of irrigation is made to traverse each side of every street, whence it is led into every garden spot, spreading life, verdure, and beauty over what was heretofore a barren waste.

“The facilities for beautifying this admirable site are manifold. The irrigation canals, which flow before every door, furnish an abundance of water for the nourishment of shade trees, and open spaces between each building and the pavement before it, when planted with shrubbery and adorned with flowers, will make this one of the most lovely spots between the Mississippi and the Pacific.”⁶

Great Salt Lake City: A great city indeed. ▼



The Never-Ending Need for Water

By William S. Maxwell

I remember my dad, John S. Maxwell, with great tenderness and gratitude for his patience and kindness, and for his amazing work ethic. Rich in my memory are instances of his untiring efforts, his work to build his own home, barns, and chicken coops. He taught us, his children, that we have only what we work for. He and mother struggled to raise a large family on very limited means, but Dad never took a 5-cent advantage of anyone, and he was generous. At Christmastime he always bought a 5-pound box of chocolates for us to enjoy. (It sure tasted good, and before we knew it, we had eaten down to the bottom layer, which always turned out to be shredded paper instead of candy—darn it!)

When I was a child, Dad ran a farm of 32 acres in Hunter, Utah. Early each Monday morning—and I mean early—we filled the water barrel. Tap water in our district was too salty, so we had to use well water. We backed the old hayrack close to the flowing well, filled up buckets of water, walked up a gangplank, and poured the water into a 30- or 40-gallon barrel until it was full. Then we slid it down the gangplank and dragged it to a high, shady spot so we could draw the week's drinking and washing water from it.

After breakfast Dad and I left the main farmhouse for the slow, bumpy ride to the south end of the farm. Riding behind Nelly and Star, we arrived about noon. Dad had built a small cabin there—"the old shanty" we called it—and that is where we would stay for the work week. Dad raised pansy plants and tomatoes, which was back-breaking work (he sold pansies by the flat of about 90 or 100 for a dollar, delivered, and tomatoes for 25 cents a lug). He loved flowers and bees and birds, and he labored with patience and determination. Hours of work didn't seem to bother Dad. In fact, I wonder now when he ever rested. Often his water turn came

at two o'clock in the morning. Rather than lie alone in the old shanty and listen to the coyotes howl, I would insist that he wake me and take me to the field with him. Changing the water and digging ditches would take most of the night. I would lie half-asleep huddled against a pile of hay while he worked. He never complained about getting up at such crazy hours.

Each year we spent a week hay-riding the derrick horse. Dad did most of the work, and he was always kind and patient with me. By Saturday I could hardly wait to get home to scrub that pesky June grass off my neck. When we came to the bottom of the lane near the main farmhouse, I would crawl down from the high load of hay and run to Hansen's little store for a nickel's worth of caramels—Dad's favorite (and mine, too).

When we finally got to the house, we were tired and hungry. We were always so happy that Mother and Lenore or Carrie had milked the cows so we could rest a while. Dad loved being home with the family; he had a great desire for happiness and contentment in our home. After dinner Dad and Mother carried in pails of water for Saturday night's bath, where we all took turns in the round wash tub in the middle of the kitchen floor. (Sometimes after we had washed, I took the water outside and poured it down the squirrel holes. I can still remember old Dave Monson, who worked for Dad sometimes, calling out, "There's Bill, trying to drown a 'muvver' squirrel again!")

I could write pages and pages about the virtues of my wonderful dad. He was a fine man who enriched my life and continues to be my guiding star. ▼

Early each Monday morning we backed the old hayrack close to the flowing well, filled up buckets of water, and poured the water into a 30- or 40-gallon barrel until it was full.



Bill Maxwell (above with new bride Isabelle Randall, 1919) wrote this tribute in 1963 about his father. The time period related in the story was the early 1900s (John S. Maxwell pictured right).

A Time for Change

IMPROVING SALT LAKE CITY: 1890–1925

By J. Michael Hunter

The establishment of Salt Lake City was not typical of most city settlements. The people who founded the city in 1847 were Mormons, members of The Church of Jesus Christ of Latter-day Saints. They did not come as individuals, but as a well-organized, centrally directed group. This unusual founding resulted in centralized city planning that was unique in the establishment of frontier towns in the United States.

In 1847, Brigham Young and the members of the Quorum of Twelve

Apostles present in the valley convened within the first few days after arriving in their covered wagons. Brigham selected a ground for his home between two forks of City Creek, and designated a 40-acre site for a new temple. From that religious center, the city was laid out in a grid of 10-acre blocks with 8 lots per block. Streets measured 8 rods wide with 20-foot sidewalks along each side. Houses were to rest 20 feet back from the sidewalk. Eventually canals would run along the streets, providing water for gardens and orchards. From the pulpit, Brigham Young and other Church leaders encouraged Latter-day Saints to beautify the city by planting trees and gardens. Visitors to the city in its





From 1872 until 1889, horses and mules pulled the city's streetcars. In 1880 an estimated 6,000 work animals left behind 60 tons of manure and 3,000 gallons of urine during a normal working day. Animal-powered transportation necessitated a large crew of street cleaners to follow in their tracks. Pictured above are the Salt Lake City's "white wings" posing for a photograph before they began their day of cleaning the streets.

early years commented on its order and beauty.

However, by 1880 observers rated Salt Lake City among the filthiest cities in the West. The city's well-ordered agrarian-residential design had become distorted by factories, shops, brothels, tap rooms, gambling houses, and pool halls. Pollution from factories, smelters, railroads, shops, and homes fouled the air and soiled carpets, drapes, and clothes. Garbage piled up in yards. Household wastes ran onto the ground and into open gutters. Privy vaults and cesspools overflowed and leaked. Salt Lake City had no sewer system, and ditches along both sides of all streets became overloaded with human, animal, and household wastes. The stagnant water contributed to the spread of diseases. The population suffered from periodic epidemics of tuberculosis, diphtheria, and smallpox. In 1880, the city reported that the water in a large percentage of the city's wells was contaminated and unfit for use. None of Salt Lake City's 275 miles of streets were paved, and the dust often filled pedestrian lungs and irritated eyes. Horses and mules left behind an estimated 60 tons of manure and 3,000 gallons of urine, and Salt Lake City had no program of regular street cleaning. People often left their dead animals lying in the streets to avoid the removal cost. While it was the city marshal's responsibility to see that the dead animals were quickly

removed, decaying carcasses were often left lying by a curb for many days.

By the 1890s, Salt Lakers were fed up with wallowing in dirt, drinking polluted water, and breathing foul air. In a hotly contested February 1890 city election, candidate George M. Scott became mayor of the troubled city. Born in New York in 1835, Scott migrated to California before settling in Salt Lake City in 1871. He owned and operated a successful hardware business. Scott was soon inundated with petitions for street, water, and sewer improvements. Scott perceived this as a public upsurge and worked with the city council to approve a massive urban improvement program.

The Scott administration did have some groundwork on which to begin. In 1880, Main Street received electric lights, and electric lighting options were offered throughout the city by the end of the 1880s. By 1884, the city had constructed enclosed water mains with a settling system. This system fed into hydrants rather than to user's homes. In 1889, Salt Lake City had inaugurated an electric street railway system for public transportation. This helped remove many animal-driven vehicles from the streets. By 1890, the city had five miles of sewer pipe.

Scott also received some help from a number of civic and social movements that gained impetus during the 1890s. In 1893, the magnificent spectacle of the classic

State Street Panorama © by Al Rounds (18-19), all rights reserved. Street cleaners (20) and muddy street (21) © Utah State Historical Society. Man sitting on bridge (21) courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints.

No streets or sidewalks were paved even as late as the 1900s. By 1904, only 4.05 miles had been paved. To cross streets, residents used small bridges over irrigation ditches. Salt Lake streets were not only dirty, but dusty in summer and muddy in winter.





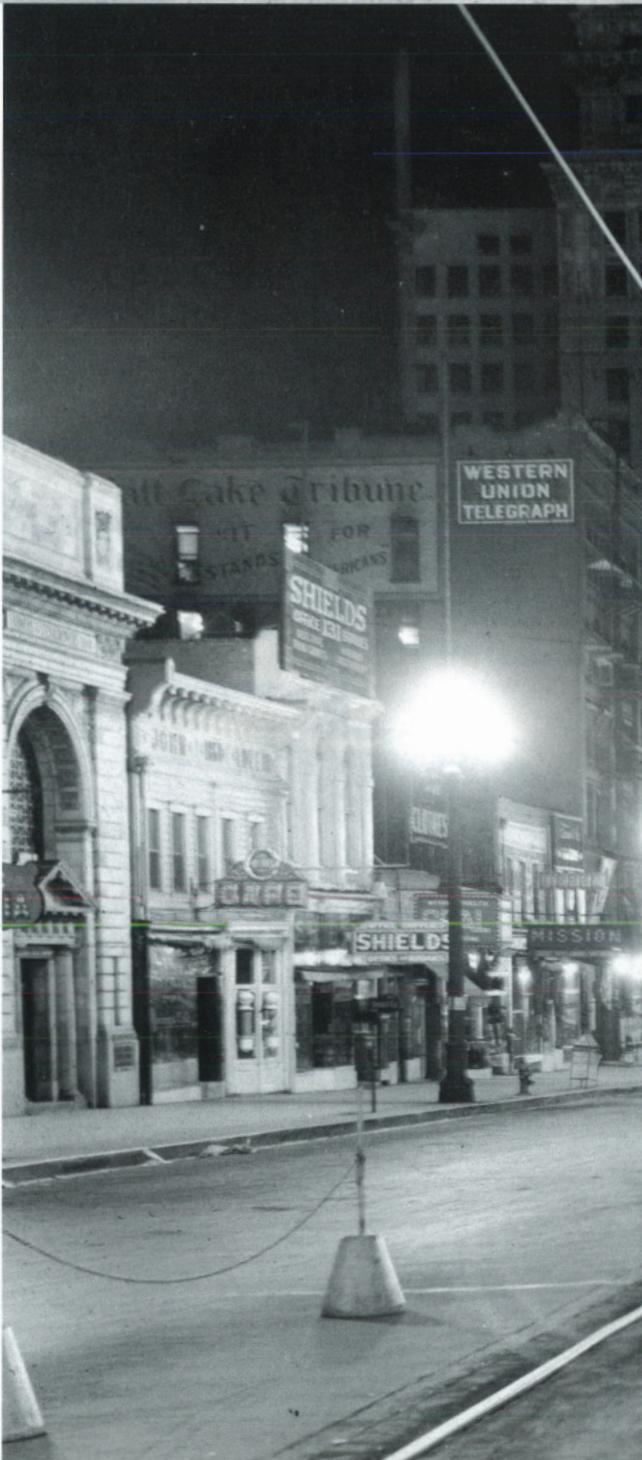
When civic mindedness began in Salt Lake City in 1890, the city had no paved streets. By 1925, Salt Lake City boasted 93 miles of paved streets and 440 miles of sidewalks.

—Lorraine M. Johnson

Court of Honor at the World's Columbian Exposition in Chicago, spawned the national City Beautiful movement, an enthusiastic revival of civic design and planning. Inspired by this movement, cities throughout the nation appointed special civic art commissions—forerunners of today's planning commissions—to carry out vast self-improvement projects. The City Beautiful movement was concerned with promoting civic beauty, efficient transportation, and regional systems such as parks.

Inspired by this movement, people in various Salt Lake City neighborhoods organized improvement or betterment leagues to lobby for civic improvements such as street paving, water systems, sewers, and parks. In 1893, women from Salt Lake City, Ogden, and Provo organized the Utah Federation of Women's Clubs to promote improved urban conditions similar to those promoted by the City Beautiful movement. Similar urban reform was promoted by men through various service clubs and the Chamber of Commerce. These movements resulted in the planting of trees in parks, improved walks, and a playground for children.

In 1906, a group of Salt Lake citizens organized the Civic Improvement League (CIL). The top priority of CIL was expansion of the city's sewer and water systems and the adaptation of the new form of city government. At that time, Salt Lake City only had 138 miles of water mains and less than 60 miles of sewer lines. In 1908, CIL called for the consolidation of Salt Lake City and County governments and advocated the reorganization of city government into a



Historical photos (22-24) © Utah State Historical Society.

commission system. Under this system, usually five commissioners develop policy, pass ordinances, and manage city departments. The chair of the commission is designated as mayor, but the mayor has no more authority than the other members. This form of government was finally approved in 1911.

In 1913, Salt Lake City organized the Civic Planning and Art Commission. While

the mayor served as chair, the commission was made up of prominent citizens, representatives of women's organizations, business people, artists, and architects. The commission plunged into various civic improvement projects, and in 1914 improvement statistics jumped greatly over previous years. From the turn of the century to 1913, the city laid less than 10 miles of water mains

Below: Salt Lake City Main Street when the new carbon streetlights were first turned on in 1916, making this street the "brightest lighted street in the world."



In December 1909, a group of women and men met at the home of Corinne and Clarence Allen to organize the Parks and Playgrounds Association. By 1910 the city established its first playground for children and in the years following established playground improvements in Liberty and Pioneer parks (pictured below). By 1920, Salt Lake City had 13 public parks and an extensive year-round recreation program.

per year, constructed less than 6 miles of curb and gutter, and paved only a few miles of street per year. In 1914, the city constructed nearly 20 miles of water mains, built more than 14 miles of curb and gutter, paved more than 11 miles of street, and laid 13 miles of sewer lines (an additional 66 miles were laid in 1915). By 1916, Salt Lake City had 2.7 miles of water pipe per 1,000 residents, 2.56 miles of sewer pipe per 1,000 residents, and 4.5 miles of street per 1,000 residents.

When civic mindedness began in Salt Lake City in 1890, Salt Lake City had no paved streets. By 1925, Salt Lake City boasted 93 miles of paved streets, 440 miles of sidewalks, 1,522 light poles on the city streets, over 207 miles of curb and gutter, and over 332 miles of sewer line.

Between 1890 and 1925, Salt Lake City underwent sweeping changes. Civic-minded individuals pulled together to transform Salt Lake City into the economic and cultural center of the Intermountain West. Persistent lobbying by civic improvement groups and the city's men's and women's clubs, led to changes in city government, which then acted to improve living conditions in the city. The city engineer worked tirelessly to meet the demands for improved streets, water

quality, and sanitation. Most public health hazards were mitigated or eliminated. By 1925, Salt Lake City was a cleaner, healthier city than it had been 30 years earlier. ▼

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Early Pioneer Mills

*By Mary A. Johnson
President of DUP*

With the water shortage of the past year, we can understand more fully the problems the pioneers confronted as they tried to establish communities throughout the Salt Lake Valley and other western regions. Water is necessary for survival, and getting the water to particular areas was a problem for these early settlers.

Harnessing the water was another problem. I grew up in Virgin Valley, Nevada, where water was a scarce commodity, except during summer floods. When the snowpack in Southern Utah melted, the water would rush down the canyons, felling trees and dragging other debris. The current was forceful enough to break the dams that residents had built to harness water for irrigation. Citizens in my community and others like it then had to place new dams and repair irrigation ditches.

While we were in the British Isles on the DUP tour in September, the tour guides moaned the terrible drought England was suffering, which was made more devastating because British farmers depend almost entirely on rainfall or dew for their moisture. The tour guides wished England had an irrigation system like we have in the Western U.S.

In the early days, water in Utah's ditches and canals also turned the waterwheels that provided power for the mills, the lifeline for the production of food and building materials for the pioneers. The settlers built flour mills, lumber mills, woolen mills, sorghum mills, sugar mills, and so on. In a few instances, experienced millers who had previously operated mills in Nauvoo were able to bring a small amount of machinery west. Such was the case for the builders of the first mills in Utah, Charles Crisman, Archibald Gardner, John Neff, and Isaac Chase. Each of these men brought a wagon full of mill irons in 1847, and each put up a mill.¹

Since the irrigation system was so

important, these builders had to find mill sites that would not interfere with irrigation. The mouth of City Creek Canyon was the location for the first grist mill in the Territory, built by Charles Crisman. Called a "chopping mill," it produced rough meal. Archibald Gardner, with his brother, Robert, built a mill near Warm Springs.² The mill was built using "wooden pins and mortices" rather than nails.³ But the water did not flow swiftly enough to power the mill, so in 1849 the brothers moved it to Mill Creek. John Neff built the third mill, the first "white flour" mill in Utah. Isaac Chase built the fourth mill in the territory, a grist mill.

The Chase mill is perhaps the most famous of these early mills and has been upgraded over the years to preserve it and keep it functional. In 1933, after a seven-year effort by the Daughters of Utah Pioneers to secure caretaking rights to the mill, the Salt Lake City Council leased it to the group for \$1 dollar per annum.⁴ The mill is standing in Liberty Park and visitors can tour it. DUP is no longer affiliated with the mill, but we are grateful that it is preserved and being shown.

While these early mills were primitive, they were the stepping stones for the greater ones to come and played an essential role in the survival of the early pioneers. We, too, may lay the stepping stones for something greater to come, but we must remember that, like the early mills, we are an important, integral part of the fabric of our time. We, too, can look to the future for bigger and better things because of the stepping stones we are laying. ▼

In the early days, water in Utah's ditches and canals also turned the waterwheels that provided power for the mills, the lifeline for the production of food and building materials for the pioneers.

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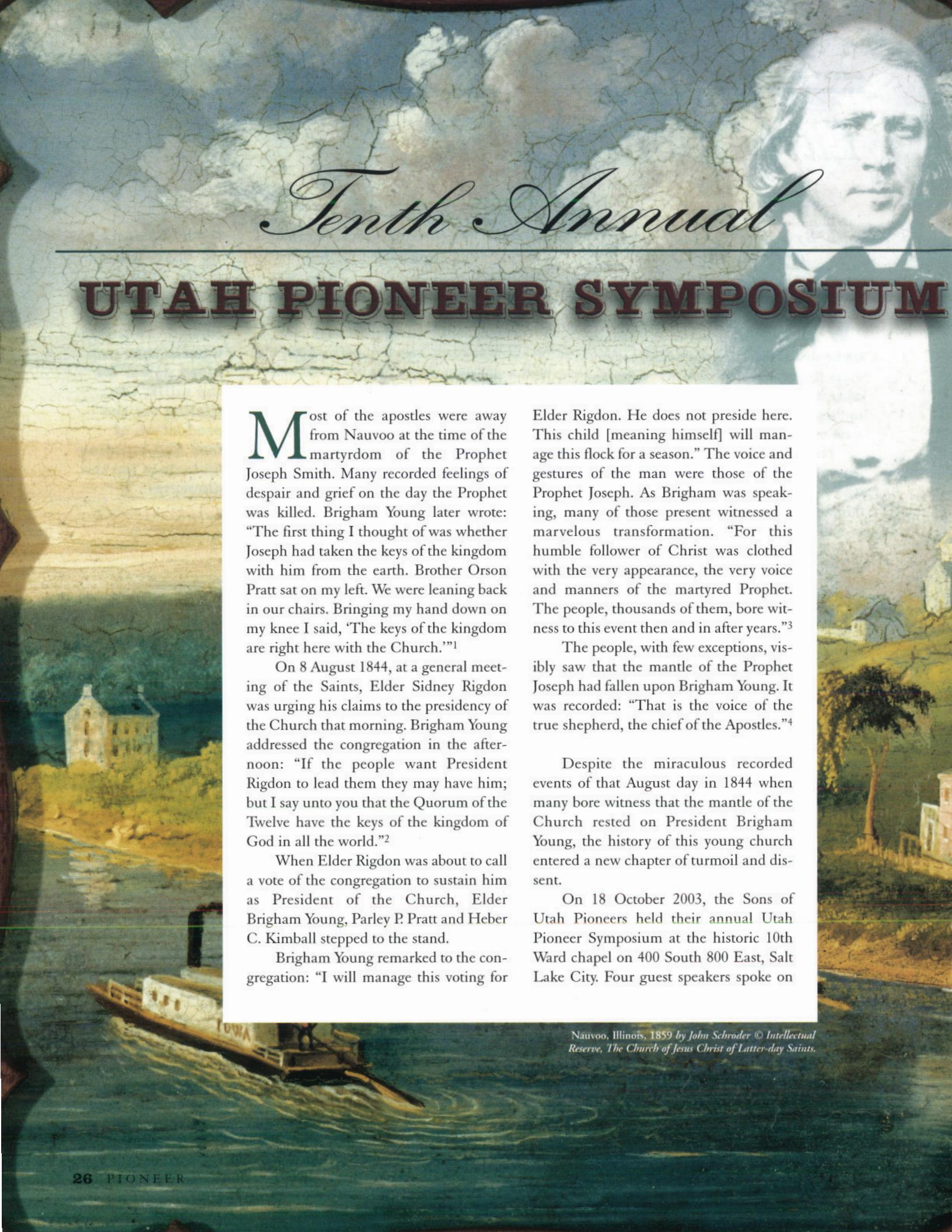
Notes

1 *Chase Mill and Pioneer Mills and Milling*, pamphlet compiled by Daughters of Utah Pioneers, p. 64. (Salt Lake City: DUP: *Heart Throbs*, Vol. 3, by Kate B. Carter, 1940; *A Pioneer Heritage*, by Kate B. Carter, Vol. 14, 1971 & Vol. 15, 1972).

2 Ibid., p. 65.

3 Ibid.

4 Ibid., p. 47.



Tenth Annual

UTAH PIONEER SYMPOSIUM

Most of the apostles were away from Nauvoo at the time of the martyrdom of the Prophet Joseph Smith. Many recorded feelings of despair and grief on the day the Prophet was killed. Brigham Young later wrote: "The first thing I thought of was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat on my left. We were leaning back in our chairs. Bringing my hand down on my knee I said, 'The keys of the kingdom are right here with the Church.'"¹

On 8 August 1844, at a general meeting of the Saints, Elder Sidney Rigdon was urging his claims to the presidency of the Church that morning. Brigham Young addressed the congregation in the afternoon: "If the people want President Rigdon to lead them they may have him; but I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world."²

When Elder Rigdon was about to call a vote of the congregation to sustain him as President of the Church, Elder Brigham Young, Parley P. Pratt and Heber C. Kimball stepped to the stand.

Brigham Young remarked to the congregation: "I will manage this voting for

Elder Rigdon. He does not preside here. This child [meaning himself] will manage this flock for a season." The voice and gestures of the man were those of the Prophet Joseph. As Brigham was speaking, many of those present witnessed a marvelous transformation. "For this humble follower of Christ was clothed with the very appearance, the very voice and manners of the martyred Prophet. The people, thousands of them, bore witness to this event then and in after years."³

The people, with few exceptions, visibly saw that the mantle of the Prophet Joseph had fallen upon Brigham Young. It was recorded: "That is the voice of the true shepherd, the chief of the Apostles."⁴

Despite the miraculous recorded events of that August day in 1844 when many bore witness that the mantle of the Church rested on President Brigham Young, the history of this young church entered a new chapter of turmoil and dissent.

On 18 October 2003, the Sons of Utah Pioneers held their annual Utah Pioneer Symposium at the historic 10th Ward chapel on 400 South 800 East, Salt Lake City. Four guest speakers spoke on

Nauvoo, Illinois, 1859 by John Schroder © Intellectual Reserve, The Church of Jesus Christ of Latter-day Saints.



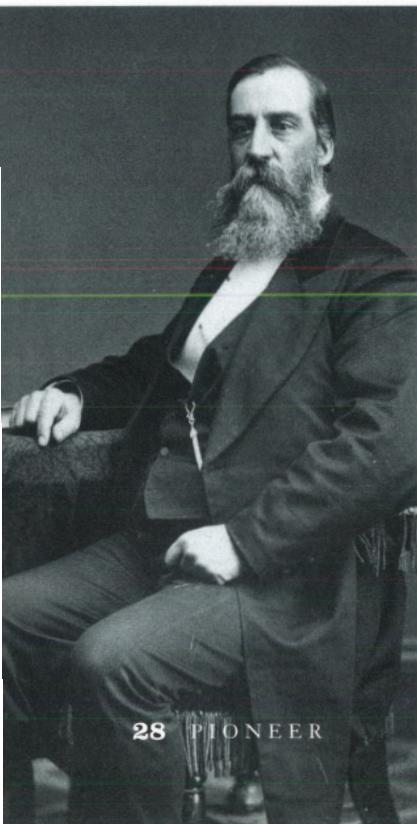
*The people, with few exceptions,
visibly saw that the mantle of the
Prophet Joseph had fallen upon
Brigham Young.*





Eric P. Rogers is the Director of Strategic Planning for the Church Education System. He is knowledgeable regarding the history, doctrine, and religious focus of the Community of Christ organization. He is known for his landmark study "Mark Hill Forscutt: Mormon Missionary, Morrisite Apostle, RLDS Minister." John Whitmer Historical Association Journal 21, (2001), pp. 61–90.

Joseph Smith III



the subject of the Prophet's martyrdom and the splinter groups that fell away from the main body of the Church. Following are brief summaries of their addresses:

Eric T. Rogers

THE COMMUNITY OF CHRIST

The death of Joseph Smith dealt an emotionally devastating blow to the members of the church he had organized in 1830. The blow also resulted in problems of successionship. While many chose to follow Brigham Young and the Quorum of the Twelve Apostles, others believed James J. Strang was Joseph Smith's true successor. Still others believed that Joseph Smith III held the divine right of succession, but at the time of his father's death he was only 11 years old.

Many Saints did not move west with the Mormon pioneers in 1846. Some started west but did not continue to the Great Basin. Still others went to Utah but became disenchanted with conditions there and returned to the Midwest, where they joined isolated congregations. Some independent congregations rejected the leadership of both Brigham Young and James Strang; others maintained their belief in Joseph Smith III. These branches functioned under the leadership of local elders. Two such elders were Zenos H. Gurley Sr. and Jason W. Briggs. Independent of each other, both claimed to have been instructed by the Lord to reject polygamy.

Upon discovering their common experience, Briggs and Gurley united and began publishing their revelations among the remnants of the Church. Scattered branches gathered under their leadership. Some time later Joseph III felt directed by God to join these members who had sought his leadership. He departed Nauvoo on 4 April 1860 with his mother, Emma Smith Bidamon. On 6 April 1860 young Joseph presented himself to a conference of these believers gathered at Amboy, Illinois, and promised to serve to the best of his abilities. Isaac Sheen moved that both Joseph and Emma be accepted as members of the church on the strength of their original baptisms. The motion passed and Joseph was ordained prophet president.

Uniting the congregations into the centrally governed Reorganized Church of Jesus Christ of Latter-day Saints (RLDS) proved

very difficult but essential to the survival of the organization. Despite many challenges, Joseph was successful in establishing the church in the U.S. and abroad. Polygamy and other Nauvoo "innovations" were rejected. At the time of Joseph III's death in 1914, church membership exceeded 71,000.

Joseph Smith III was succeeded by three of his sons: Frederick Madison Smith served first of the three, then Israel A. Smith, followed by W. Wallace Smith. A grandson, Wallace B. Smith, also served as prophet president. In 1996, W. Grant McMurray was ordained president of the RLDS church, the first nondescendant of Joseph Smith to hold this office. This change in lineal succession was accompanied by other changes, most notably the reception of Section 16 of the Doctrine and Covenants in 1984 extending the priesthood to women. With the further liberalization of church doctrine, many congregations severed their ties with the central church. The RLDS church adopted the name "Community of Christ" in 2001 and remains a viable organization despite the schism of recent decades.

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See William D. Russell, "Oh, Dear, Something Else to Divide Us: The Remnant Church of Jesus Christ of Latter-day Saints," paper presented to the annual meeting of the John Whitmer Historical Association, held in St. Louis on September 28–30, 2001. Russell is nearing completion of a book manuscript on the RLDS schism.

www.cofchrist.org

Joseph Smith III, James Strang photos (28–29) courtesy Church Archives, © The Church of Jesus Christ of Latter-day Saints.



Susan Easton Black is currently a professor of Church history and doctrine and an Eliza R. Snow Fellow. Dr. Black was the recipient of the Karl G. Maeser Distinguished Faculty Lecturer Award in 2000, and has authored, edited, and compiled over 96 books and as many articles. Her most recent book is titled *The Miracles of Jesus*. She is married to Harvey B. Black and they are the parents of eight children.



James J. Strang

Susan Easton Black

JAMES J. STRANG

James Jesse Strang was born in March 1813 near Scipio, New York. He was the son of a poor farmer, christened by an itinerate Baptist preacher. His childhood was anything but tranquil, and as he matured he seemed particularly vulnerable to the religious extremes of the times. He taught school in Randolph, New York, but he considered this profession beneath him. So at the age of 23, he became a lawyer. In 1836 Strang married Mary Perce.

In July of 1843 he loaded up his books and his wife and two children and journeyed to Wisconsin Territory, where he learned of Joseph Smith and Mormonism. He traveled to Nauvoo to meet Joseph Smith and was baptized. After the Prophet Joseph was slain, Strang claimed that an angel of God ordained him to the prophetic office. He produced a letter of appointment purportedly written by Joseph Smith naming Strang as the Prophet's successor. He then announced that the new Zion was to be built in Voree, Wisconsin. The Mormon community was confused and stunned. An uproar ensued in which Strang opposed local Church leaders, who reacted to his claim by "cutting him off" from the Church through a formal Church court. Unruffled, James sent his loyal followers to Nauvoo to spread the news of his prophetic succession, while he returned to Wisconsin to begin building Zion in Voree.

The second Church court against James Strang was held in August 1844 in Nauvoo, with Brigham Young presiding. Again, Strang was excommunicated from the official Church. He counterattacked with a summons to the Quorum of the Twelve Apostles to present themselves for trial. The Twelve then sent a letter warning Church members against Strang and condemned him as an 'excommunicated member' of the Church. Strang did hold a formal trial against the Mormon apostles (who had ignored his summons), and he cut the Twelve off from his church.

In September 1845 Strang said an angel of the Lord had showed him the location of the plates of the sealed record described in the Book of Mormon; they were buried under an oak tree. Strang retrieved a case of slightly baked clay containing three plates

of brass with etched engravings. A few Mormons went to Voree and acknowledged Strang as president of The Church of Jesus Christ of Latter-day Saints and translator of the plates of brass.

Despite his unconventional teachings, his religious movement grew. Claiming direct appointment from God, Strang pronounced himself King of the Earth and established a colony of followers at Beaver Island, Michigan. But his subjects became increasingly unhappy under his harsh rule; on 9 July 1856 he was shot in the head, the back, and the right eye, then beaten with a pistol in full view of several men. None of the witnesses made any attempt to stop the brutality. James Strang was buried at Voree, Wisconsin, in an unmarked grave. True to his character, Strang never admitted defeat or relinquished his ordination or crown to another before his death.

Failure to name a successor did "strangle Strangism," as Brigham Young had predicted. The majority of Strang's followers soon scattered. However, today 120 Strangites continue to profess that James J. Strang was a prophet and King of the Earth.

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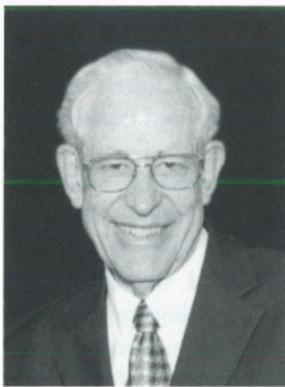
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Larry Porter

WILLIAM E. MCLELLIN

The fourth son of Charles McLellin, William E. McLellin was born 18 January 1806 in Smith County, Tennessee, along Defeated Creek. He was known as a man of perseverance, energy, stamina, and strong opinions. McLellin was an impressive orator who traveled extensively while preaching incessantly. He had a propensity for books and an insatiable desire to learn.

McLellin was trained as a teacher and taught in five different states. While he was teaching in Paris, Edgar County, Illinois, he met and listened to two Mormon missionaries. He said he felt there was "more in it" (the Church) than any other religion he had advocated. In 1831 he joined the Church, and in October of that year left on a mission to "eastern lands."

On 26 April 1832 he married Emaline Miller at Revena, Ohio.

He became a close associate of Joseph Smith and received a revelation from the Prophet admonishing McLellin to forsake all unrighteousness. He progressed to top leadership positions, and on 15 February 1835 was ordained an apostle in the original (latter-day) Quorum of the Twelve. Sadly, sometime later he wrote a letter criticizing Joseph

Smith and was suspended from fellowship for a time. Subsequent trouble led to his excommunication from the Church on 1 May 1838. McLellin attempted to start a church of his own but failed.

Although he was disillusioned with Joseph Smith and other Church leaders, he never denied his conviction that the Book of Mormon was what it claimed to be—a divine record, one of the truest, purest books on earth.

Eventually, McLellin took up the practice of medicine in the area of Buffalo and Davenport, Iowa. He died at Independence, Missouri, on 14 March 1883 at the age of 77.

Larry C. Porter is a professor of Church history at Brigham Young University. He is the author of numerous articles and books.

William E. McLellin



Ronald W. Walker

THE GODBEITES

Dr. Ronald W. Walker spoke at the concluding dinner session of the Sons of Utah Pioneers' annual history symposium. His topic was "The Godbeite Revolt of 1869–70," or what the dissenting Godbeites of the time called the "New Movement."

Led by intellectuals and spiritualists William S. Godbe and Elias L. T. Harrison, the "New Movement" challenged Brigham Young and nineteenth-century Mormonism. Their hope was to make Mormonism more "intellectual" and "democratic," and before their reform failed, the Godbeites would reject such traditional Mormon teaching as the authority of scripture and the authority of priesthood.

While the "New Movement" did not achieve its goals, it did leave an imprint upon Mormon and Utah history. The movement produced several important books, including T. B. H. Stenhouse's *Rocky Mountain Saints*. The movement was also responsible for the founding of the *Salt Lake Tribune*.

Dr. Ronald W. Walker is a professor of history at Brigham Young University and author of the award-winning Wayward Saints: The Godbeites and Brigham Young.



Notes for page 26

1 Tullidge, *The Life of Brigham Young*, p. 106.

2 Brian and Petrea Kelly, *Latter-day History of the Church of Jesus Christ of Latter-day Saints* (American Fork, Utah: Covenant Communications, Inc., 2000), p. 273.

3 Susa Gates, *The Life Story of Brigham Young*, p. 44.

4 *Pioneer Magazine*, Winter 2001–2002, "Faith Tales and Family Ties," p. 24.

Pioneer Spotlights

The Last of Their Generation

By Phoenix Roberts

With the completion of the Transcontinental Railroad on 10 May 1869, the "pioneer period" of Utah history ended. Almost 100 years later, in 1968, Hilda Anderson Erickson, the last living Utah pioneer, passed away. Now the SUP honors the last of the second generation of Utahns.

Frank Swallow



Frank Swallow, a longtime member of Sugarhouse Chapter, looks back with pride at the first man in his family to come to the Beehive State.

George Swallow was born on 11 July 1851 in Stebbing, Essex, England. His family joined The Church of Jesus Christ of Latter-day Saints in 1863, and four years later, 16-year-old George left his parents and five siblings to come to Utah. The railroad had extended to North Platte, Nebraska, by that time, but from there, it was still a 650-mile trek to Salt Lake City, and young George walked it all.

He spent three years living in Fillmore, near the missionary who'd taught his family. By 1880 George had saved enough to buy a wagon. He became a freight hauler and found both a wife and a homestead—he married Anna Day at St. George in 1878, and, while herding cattle to the rail head at Wells, Nevada, in 1879, he stopped at a farm near Spring Valley in east central Nevada. George befriended the owner, a fellow named Kimball, and they became partners. When Mr. Kimball

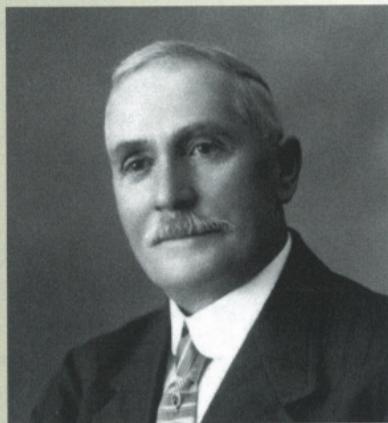
decided to sell out, George became sole owner of the land.

Here, on what history books still call the Swallow Ranch, George and Annie raised six children. The 1890 Assessment Roll Book of White Pine County lists George as owner of 40 acres called Rutherford Ranch and another 40 known as Shoshone Ranch. The Ranch eventually grew to 7,000 acres fenced. The work was hard, but their diligence paid off. The Assessment Roll says the Swallows ran some 7,000 head of sheep and cattle while harvesting 1,000 tons of hay and 75 tons of grain.

In 1907, George turned the Ranch management over to his three sons and retired to Salt Lake City, where he built the Swallow Apartments at 333 East 100 South. Annie died in 1915, and two years later, 66-year-old George married a 42-year-old widow named Mathilda "Mattie" Chesley Madsen of Provo. The following year, on 27 February 1918, George's seventh child was born, Thomas Frank Swallow. Frank says with a smile, "I think I was quite a surprise to them."

It was a pleasant surprise. George had continued his freight business while clearing land to increase his ranch holdings, but now retired, he spent more time with his last child. Frank was unaware of this difference growing up, but when a visiting sister saw George bouncing Frank on his knee, she said, "I think that's the first time I ever saw him do that." Despite the difference in age, Frank recalls only good relations with his half-siblings. George took Frank to the ranch every summer; even after George's death at age 80 in 1932, Frank spent his summers working alongside his older brothers at the ranch.

"When I was a young person growing up, the ranch was just fun.... We rode horses and shot deer so we



Father, George Swallow & mother, Mattie Chesley Swallow



could have venison," Frank recalls fondly. He also admits to some childish pranks. "We rode up to the top of Wheeler Peak and rolled boulders down the mountain to watch them crash. There were so few people in the area, there was never any chance of hitting anything."

Frank was always aware that his father was a pioneer, but never appreciated what that meant until he joined Sugarhouse Chapter of the Sons of Utah Pioneers in 1988. "I've gained a tremendous amount of love when I think of what they went through," he says, adding that he feels fortunate to have been born late in his father's life, when George wasn't working so hard to provide for the family.

Today, Frank is retired and lives in downtown Salt Lake City with June, his wife of 62 years. They have

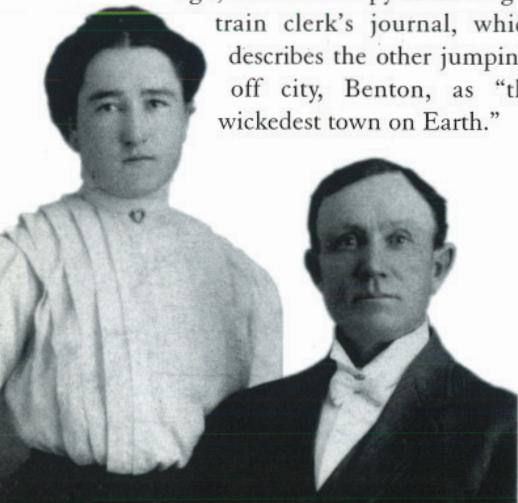
4 children, 19 grandchildren and 22 great-grandchildren (with 4 more on the way!). He's seen cars, radios, televisions, airplanes and computers go from novelties to part of everyday life. But he will never forget the youth he spent on the open ranges near the ranch his father pioneered.

Kenneth Blair



In 1990 Ken Blair decided that he wanted to honor his pioneer ancestors by retracing their journey into the Salt Lake Valley. He didn't know that others had a similar idea, but happily joined them as a member of the Sesquicentennial Mormon Trail Wagon Train, following the footsteps of his "rail and trail" father, Albert Edward Blair.

Albert was born in London, England, on 4 April 1866. His parents, Isaac and Ruth Suddery Blair, had joined the Church and, in 1868, decided to take their children—they had ten, two of whom died in England—and gather the family to Zion. By this time, the Union Pacific was fast approaching the Central Pacific, and westbound tracks reached into Wyoming Territory. Ten pioneer companies were formed that last year; five of these, including the Blair's, started at Laramie. This was, perhaps, by design; Ken has a copy of the wagon train clerk's journal, which describes the other jumping-off city, Benton, as "the wickedest town on Earth."



Albert was just two years old when the family traveled by wagon that last 500 miles to Salt Lake City. Albert married his first wife, Rachel, in 1886, and they had nine children before Rachel died in 1908. The Blairs moved frequently as Albert farmed and worked as a carpenter and miner in Utah, Idaho, Nevada and Arizona. Ken believes they stayed in Lund, Idaho, for the longest single period—five years—while Albert served as the first bishop of the Lund Ward.

Following Rachel's death, Ruth Clarissa Heward came into the family as housekeeper. It was a common practice for men and women to remarry quickly after losing a spouse, especially when children were still at home. Even so, Ruth was a single mother with one child from a failed marriage, and in no hurry to rush into another. But 44-year-old Albert persisted and 22-year-old Ruth finally agreed. They were married on 13 January 1910. Ten more children were added to the posterity, with Ken, their last, born on 18 September 1933, when his father was 67. Ken recalls there were never any distinctions in this "yours, mine and ours" family. He always speaks of the 20 children—16 of whom lived to adulthood—as brothers and sisters, even though the oldest were off and married before his birth and he never knew them well.

Tragically, Ken also knew his father mostly from stories told by others. At age 71 Albert had a fatal heart attack. Ruth kept Albert's memory alive not by preaching his virtues, which were many, but through frequent, casual comments. "I bought a hat once," Ken recalls, "and Mom said, 'Hmm, 6 7/8, same as your Papa.'" He says his family's early years remind him of the book *The Grapes of Wrath*. Times were difficult, but hard work kept the family together despite the many migrations and uncertainty of employment before they finally settled on Salt Lake City's west side a few years before Ken's birth.

Left: Albert Edward Blair and Ruth Clarissa Heward on their wedding day in 1910.

His respect for his forebears' accomplishments, coupled with 30 years of teaching history and geography at Westlake Junior High School, motivated Ken to join the 1997 Wagon Train. From 5 June to 22 July, excluding only two days, he walked his family's 500-mile journey: "I rode a wagon one day, just to see what it was like, but I preferred to walk because I felt more like a pioneer."

Nearly 64, he was always one of the oldest participants on the trail, and at Little Mountain he was interviewed by KSL as the only pioneer son in the Wagon Train. It was not always an easy trek, he told them, "I walked sometimes 30 miles a day and went to bed thinking I couldn't make it another day. But I always woke up fresh and rested."

Now 70, the longtime West Valley City resident shares a quiet life with his wife of 43 years, Janette, and their youngest child. The other four children have married and given them 13 grandchildren (so far). However, it is not an idle retirement—this newest member of the Sugarhouse Chapter speaks frequently about his trail experiences as the last child ever born to a Utah pioneer. ▼



Above: Following his father Albert's death, Ken's older brother Victor (right) became his role model.

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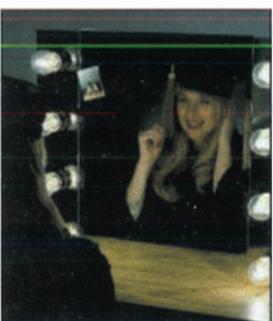
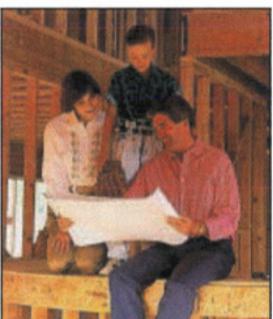
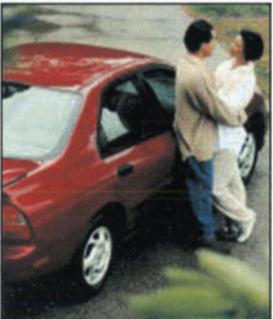
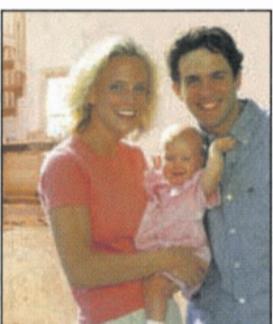
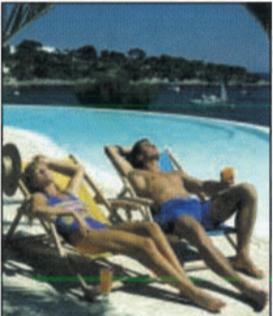
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